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MILLENNIAL STAR

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of Latter-day Saints in Great Britain

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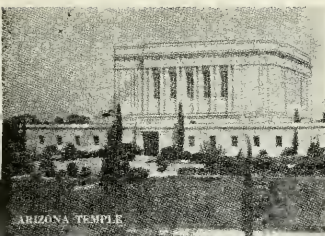
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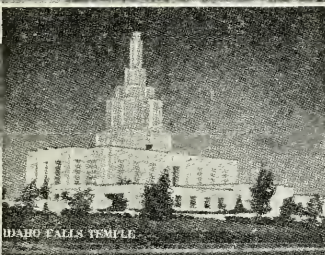
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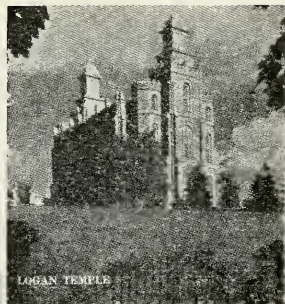
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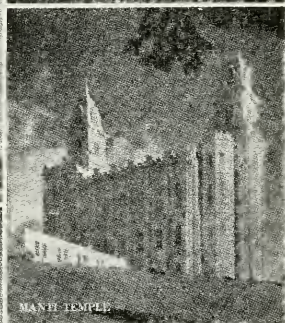
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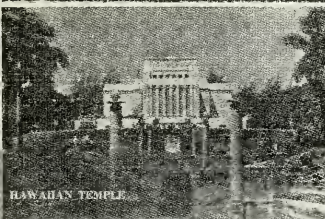
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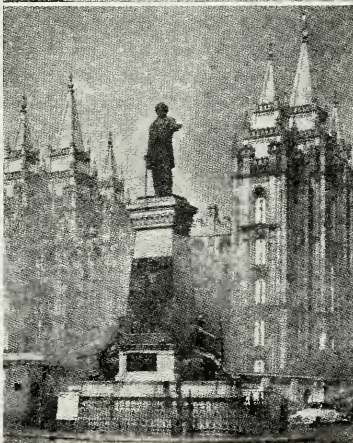
LOGAN TEMPLE



MANTI TEMPLE



HAWAIIAN TEMPLE



ST. GEORGE TEMPLE



"Every foundation stone that is laid for a temple, and every temple completed according to the order of the Lord has revealed for His Holy Priesthood, lessens the power of Satan on the earth, and increases the power of God and Godliness, moves the heavens in mighty power in our behalf, invokes and calls down upon us the blessing of Eternal God, and those who reside in their presence."

Elder George Q. Cannon

Remarks at the corner-stone laying of the Logan Temple,
Millennial Star, Vol. 39, p. 743

EDITORIAL — Personnel Survey

“For the Perfecting of the Saints”

IF a person were to ask me what organisation on earth is the best organisation for the promotion of the happiness, welfare, and development of men, and the organisation which would provide the most adequate means for service to mankind, I would answer, “The Church of Jesus Christ of Latter-day Saints.”

First of all, the Church is built around one grand theme, which is to bring to pass the immortality and eternal life of man. That is God’s way of expressing the objective He has in view for us. So we may trust with confidence that service, development, experience, work, learning, and improvement, are all part of the Lord’s plan to help us reach that goal.

Furthermore, we have to be active participants in helping the Lord to perfect ourselves and render service to others. What the Lord has to offer is a grand plan for us to do all we can by our own natural faculties and gifts, and then He will provide all that we cannot provide for ourselves. We cannot, for instance, save ourselves from the eventuality of death, but we can do wonders to make our lives happy and useful and beneficial by our own God-given faculties and talents. One of our modern prophets has ably expressed it, “Man’s extremity is God’s opportunity.”

What must we do to reach our extremity? We must co-operate with God! And how are we to do that? By participating with all our heart, might, mind, and strength, in the organisation He has established for the perfection of His people, and mutual service to each other: that organisation is the Church of Jesus Christ of Latter-day Saints.

For the performing and functioning of the ordinance work and the government of the Church, the Lord has called men and vested authority in them which is the Priesthood. What kind of men are called and ordained to the Priesthood? Every worthy man may be called and ordained, and these men come from every conceivable honourable occupation. Almost every conceivable skill and talent and ability is useful for the work of the Church and the perfecting of the saints. Not only that, but this amazing reservoir of human talent is given to the Church as a free will donation on the part of each man. No one is paid. No one expects to be paid. The system may be expressed in the words of a man holding the Priesthood who was a shoe-mender. “I am a servant of the Lord, but I mend shoes to pay expenses,” was his way of expressing the profound truth.

Let me take an example. Each month the Church publishes an official Church-wide magazine, the IMPROVEMENT ERA. I took the August issue which is now on my desk, and went from cover to cover noting each particular talent and skill which was shown directly in the activities of the Church during August. I cannot begin to name all that might be named, but I counted fifty different skills and talents and occupations, and that was only a beginning. There is virtually no talent or skill or ability, honourable among men, that is not useful to the Church. The members of the Priesthood hold these talents, are daily engaged in their life's activities, and contribute part of that vast reservoir of talent as a free-will offering to the members of the Church and the people of the world as their contribution to building up God's kingdom.

All that they do is dedicated, as Paul says, to the work of the ministry and the perfection of the saints. Our goal is to go as far as it is humanly possible—with God's guidance—and then trust in Him and let Him do the rest.

As a means of making ourselves more effective in thus serving God and our brothers and sisters and fellow men, the branch presidents have been making a personal survey to determine the skills and talents and abilities of each of the members.

At this time each member can re-dedicate himself or herself to the work of the Lord. I have used the Priesthood as an example, but the sisters of the Church have their place, and are every bit as talented and capable as the men holding the Priesthood. Latter-day Saints of both sexes and all ages are invited to participate. Your branch president and your Heavenly Father can use your talents for the perfection of the saints.

It is a remarkable challenge—a life's work for everyone! Accept the challenge. The Lord is your partner, and everyone is your brother or sister!

Elder Willis H. Brimhall

TRUTH does not need a defender —
ONLY an investigator

Elder MARK E. PETERSEN

MEMBER of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and general manager of the Deseret News-Telegram, Church newspaper.

By profession Elder Petersen is a newspaper man, having previous to his present position held the positions of news editor and manager editor.

He is a native of Salt Lake City, son of Christian and Christine Anderson Petersen, Danish converts to the Church.

As a young man Elder Petersen served as a missionary for the Church in Canada. He was later named a member of the Salt Lake City Stake High Council, and worked especially with the Aaronic priesthood. He was also a member of the Board of Directors of the Genealogical Society of Utah, afterwards travelling for a number of years throughout the Church conducting conventions for genealogical work. In 1936 he was sustained as Second Counsellor in Liberty Stake, and in 1943 he was sustained as First Counsellor in the presidency of the newly-created Sugar House Stake. The year following he was sustained as a member of the Council of Twelve.

LINE OF AUTHORITY

MARK E. PETERSEN was ordained an Apostle April 20th, 1944, by Heber J. Grant. HEBER J. GRANT was ordained an Apostle October 16th, 1882, by George Q. Cannon.

GEORGE Q. CANNON was ordained an Apostle August 26th, 1860, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer and Martin Harris, who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams), to choose and ordain the Twelve Apostle (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188), after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH and OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James, and John.

PETER, JAMES and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).

“The temples already erected in Utah (and various other places), provide opportunity for the members of the Church gathered there to engage in the sacred ceremonies for which they have been built. The presiding authorities are mindful also of the interests of the saints in other parts of the world in this very important matter, and have commenced the erection of other temples. . . .”

Elder D. M. McCallister, Temple Recorder
Improvement Era, September, 1917

A WORK OF CONVERSION

By Mark E. Petersen of the Council of the Twelve

MAY I read again the beautiful words which have just been sung to you by our wonderful choir.

"The Lord is my shepherd; I shall not want.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

"Thou preparest a table before me in the presence of mine enemies: thou anoinest my head with oil; my cup runneth over.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." (Psalm 23.)

That is a great testimony. I am grateful that the choir sang this number, giving this testimony of the psalmist because this has been a conference of testimonies—testimony after testimony to the divinity of the Lord Jesus Christ. Testimony after testimony to the goodness of the Lord our Father to all men who will follow Him and really make Him their shepherd. People who thus follow Him, testify anew day by day indeed that the Lord is their shepherd; they shall not want and say, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

I remember also that this choir has sung words from Isaiah, "All we like sheep have gone astray," (Isaiah 53:6.) And then I remember this beautiful story of the Saviour:

"How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the

mountains, and seeketh that which is gone astray?

"And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. 18:12-14.)

The work of the Church is a work of conversion. This has been well demonstrated by the testimonies and the wonderful addresses which have been given here, and by the appeals which have been made for further conversions. We seek for conversion of ourselves, of our children, and of all mankind who will listen to us—conversion to the point where we and they will be willing to accept the teachings and commandments of the Lord our Saviour and by following them work out our salvation. As the Lord says here, ". . . it is not the will of your Father which is in heaven, that one of these little ones should perish." (Ibid., 18:14.)

But in spite of all the work that is done in the Church in the way of conversion and teaching, and so much wonderful work is done, there are some instances where people go in reverse and fall away. Sometimes they accept the teachings of false leaders and false teachers who lead them astray.

Often I have asked myself why it is that some people apostatise from the truth. I have never believed that a person falls away suddenly, all at once, any more than a person who has been righteous and honest all his life would go out and suddenly rob a bank. There is some preparatory work done in advance. There is some "softening-up" process which leads to the apostate condition. Big sins generally are preceded

—contd. on page 211

President David O. McKay's DEDICATION ADDRESS

New Chapel, Surrey
August 10, 1953

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

"For if the dead rise not, then is not Christ raised:

"And if Christ be not raised, your faith is vain; ye are yet in your sins.

"Then they also which are fallen asleep in Christ are perished.

"If in this life only we have hope in Christ, we are of all men most miserable.

"But now is Christ risen from the dead, and become the first fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive . . .

"Else what shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead?"

(I Cor. 15:12-22;29.)

That is the question which has puzzled ministers and philosophers throughout the ages.

I have on my desk a book recently written by a man who tries to explain that passage "baptism for the dead." He gives various interpretations, including the interpretation given by the

Church of Jesus Christ of Latter-day Saints.

In this assembly today we demonstrate two glorious principles, among others. First, that man's spirit is immortal; that physical death does not end the existence of the individual, but his personality persists after death.

Second: We demonstrate by our presence, and I hope in our hearts, the belief—better than belief—the knowledge that those of our loved ones who have died without having heard the name of Jesus Christ may have opportunity to hear and obey His principles and receive the blessings of the Gospel.

Christ said that "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." We accept Christ's sayings as absolutely true. That statement He made definitely to a ruler of the Jews, who had testified that he knew that Jesus was "a teacher sent from God," and he asked what he, Nicodemus, should do in order to be saved. The answer came from the Redeemer, our Lord and Saviour, as I have repeated in your presence.

I ask you, my brethren and sisters, and I ask the world: How may those millions who have died without having heard the name of Jesus Christ enter into the Kingdom of God, if a man must be born of the water and of the spirit, and unless a man be born of the water and of the spirit, he cannot enter into the kingdom of God?

Answer it! You will say, they will be saved because they had no opportunity. If they can be saved without that ordinance, then so should you and I be saved without it. Is not that logical? If it is necessary for you and for me

to obey that principle, then it is necessary for everybody.

Such is the claim of the Church of Jesus Christ of Latter-day Saints, and it is in harmony with the words of our Saviour. Let me illustrate. A few years ago a young Chinese student who had studied in one of the leading universities of the United States was returning home to his native land, China. On the boat sailing across the Pacific as a passenger also was a Protestant minister. The two entered into conversation. The minister preached to the student "Christ and him crucified." And among other things, he said, truly that only those who believe in Christ shall be saved. The young Chinese student answered with all the love of his ancestors in his heart, "Then what about my ancestors who died without ever having had opportunity to hear the name of Christ?"

The Protestant minister answered, "They are all lost."

With all the indignation of his Chinese heart, the student answered: "I will have nothing to do with a religion so unjust as to condemn my ancestors to eternal punishment who never had an opportunity to hear the name of your saviour."

If one of you elders, indeed if any one of you members of the Church had been asked that question by the Chinese student, how would you have answered it? You would have said, "Your ancestors will have opportunity to hear the Gospel and none of them will be judged unrighteously." Only the "sons of perdition" will be condemned to eternal punishment." You would add also that "those who die without law will be judged without law"—another eternal principle.

The principal purpose of our assembling here today is to dedicate this selected acreage for the erection of a temple in which our ancestors who died without having heard the Gospel may have opportunity to receive those principles and enjoy the blessings thereof.

How just! How in keeping with the love of a divine Father! Its reasonableness appeals to your judgment and gives

satisfaction to your soul.

Baptism is an earthly ordinance, and the only way that they who died without having heard the Gospel may enter into the Kingdom by water and by the spirit will be by proxy; and you children of today, descendants of parents, and great-grandparents and great, great grandparents have the responsibility, the glorious privilege of securing the names of your ancestors and of being baptised for them. Such is one of the sacred ordinances performed in a temple of the Most High.

May you who are here representing the membership in Great Britain at this dedication appreciate the opportunity and use your influence to extend to your associates and others throughout this land, the great message that is connoted by this gathering.

President Bringham quoted the Apostle Paul that each member warn his neighbour, invite his neighbour. I heard President Reiser make an appeal in Belfast, Ireland, to the members of the Church of the Irish District that each member become a missionary, which means that each one will during this year do his or her best to bring a friend into the fold of Christ. The one invited may be a mother, a father, a companion in the factory, or a neighbour. We should like every person in Great Britain and in the European missions to feel that he or she is a missionary upon whom devolves the responsibility of using every influence to bring into the Church some person before December 31st, 1953. The membership thereby will be doubled. Next year, every year, will be the same and soon we shall have thousands in the Church, who will be permitted to enter into the temple of the Most High and perform the ordinances for which that house will be erected. That is your duty, brethren and sisters.

I wish to mention just a word further about the immortality of the soul.

Paul said, "If Christ be not risen, then there will be no resurrection of the dead. If there is no resurrection of the dead, then Christ is not risen; but, he

—contd. on page 215

Strength of the Mormon Position

Elder Orson Whitney Part V

President Smith's Pronouncement

President Joseph F. Smith, the former head of God's Church on earth, touched in a discourse the general theme here under consideration. Said he:

"Knowledge is increasing throughout the world, with reference to material things; and all this knowledge that has been restored to the world through science has been inspired of God. The men who are led to wonderful discoveries are inspired by the spirit of understanding that cometh from God, that giveth them light and knowledge. So, Latter-day Saints acknowledge those men who discovered how to control the lightning, how to control and utilize the power of steam that prevails so universally among men today, and all those who have discovered all the other secrets of nature, like the telegraph, the telephone, and all other means of communication by which the voice of men may be conveyed by means of wireless communication—all these discoveries are by the promptings of the Spirit of God that giveth to the mind and spirit of men understanding."

"Improvement Era, July 1917."

President Smith, however, drew a distinction, as do all orthodox preachers of "Mormonism", between the light that illumines, in greater or less degree, every soul that comes into the world, and the Holy Ghost as a personage, the third in the Godhead. He also differentiated the universal divine spirit enjoyed to some extent by all men, from the gift of the Holy Ghost, a special endowment reserved for the members of the Church of Christ.

The Poet's Mission

An American poet, Doctor J. G. Holland, has this to say of the poet and his mission: "The poets of the world are the prophets of humanity. They

forever reach after and foresee the ultimate good. They are evermore building the Paradise that it is to be, painting the Millennium, that is to come. When the world shall reach the poet ideal, it will arrive at perfection; and much good will it do the world to measure itself by this ideal and struggle to lift the real to its lofty level."

In the light of such a noble utterance, how paltry the ordinary concept of the poet as a mere verse builder. His true mission is to lift up the ideal and encourage the real to advance towards it and eventually attain perfection. The poet, in this age of money worship, is often ridiculed as a "dreamer"; but the ridicule, when applied to a genuine son of song, is pointless. The poet is a dreamer; but so is the architect, and the projector of railroads. If there were no dreamers, there would be no builders; if there were no poets, there would be no progress. Poets are prophets of a lesser degree, and the prophets are the mightiest of the poets. They hold the key to the symbolism of the universe, and they alone are qualified to interpret it. There are plenty of rhymesters who are neither poets nor prophets, and there are poets and prophets who never build a verse, nor make a rhyme.

Rhyme is no essential element of poetry. Versification is an art employed by the poet to make his thought more attractive. The rhyme helps the sentiment to reach the heart. A musical instrument, say a piano or an organ, is painted and gilded, not to improve its musical powers, but to make it beautiful to the eye, while its music appeals to the ear and charms the soul. Rhyme has about the same relation to poetry as paint or gold leaf to the organ or piano, and no more.

The essence of poetry is in its idealism. God has built His universe upon

symbols, the lesser suggesting and leading up to the greater; and the poetic faculty, possessed by the prophet in fullness, recognizes and interprets it. All creations testify of their creator. They point to something above and beyond. That is why poetry of the highest order is always prophetic, or infinitely suggestive; and that is why the poet is a prophet, and why there is such a thing as poetic prose.

A thing is poetic when it suggests something greater than itself. Man, fashioned in the divine image, suggests God, and is therefore "a symbol of God", as Carlyle affirms. But Joseph Smith goes further, he declares God to be an exalted man. To narrow minds this is blasphemy, but to the broad-minded it is poetry—poetry of the sublimest type.

In the sacrament of the Lord's Supper, what is there of sacred efficacy in the bread and water, taken alone? There is not water enough in the ocean, nor bread enough in all the bakeries of the world, to constitute the Lord's Supper. All that makes it effective as a sacrament is the blessing pronounced upon it by the Priesthood and the symbolism whereby those elements are made to represent something greater than themselves, namely, the body and blood of the Saviour. What is done then becomes a holy ordinance, full of force and effect, a poem in action.

The same is true of baptism. Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." He meant baptism, which symbolises a birth or begetting. The priest when baptising performs in a mystical or spiritual way the function of fatherhood. Motherhood is symbolised by the baptismal font. "Children of my begetting," is a phrase used by the ancient apostles to characterise their converts, who are also referred to as "babes in Christ", fed upon the "milk of the word". Paul says concerning baptism: "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of

life." (Romans 6:4.) This shows that baptism, when properly administered, is a symbol of burial and resurrection—rebirth. But the symbolism must be perfect or the ordinance is void. To sprinkle or pour water upon the candidate for baptism, destroys the symbolism, or the poetry of the ordinance. It does not represent a birth—a burial and a resurrection. When the body is immersed, however—and that is the meaning of the Greek term to baptise—descent into the grave is typified; and when the body is brought up out of the water, birth or coming forth from the grave is symbolised. To be baptised or resurrected is equivalent to being "born again". The soul, cleansed from sin, is typical of the soul raised to immortality. Such is the poetry of baptism and the resurrection.

Jesus Christ, the greatest of all prophets, was likewise the greatest of all poets. He comprehended the universe and its symbolism as no one else ever did, and He taught in poetic parables, taking simple things as types, and teaching lessons that lead the mind upward and onward toward the ideal, toward perfection. We must not despise poetry; it is indispensable, even in practical affairs. The Gospel of Christ is replete with poetry. None but the ignorant pass it by as a thing of naught.

What of Philosophy?

Philosophy is "the account which the human mind gives to itself of the constitution of the world." So says that great modern philosopher, Ralph Waldo Emerson. Here is a passage from Plato the Greek, as translated by Emerson the American: "Let us declare the cause which led the Supreme Ordainer to produce and compose the universe. He was good; and he who is good has no kind of envy. Exempt from envy, he wished that all things should be as much as possible like himself. Whosoever, taught by wise men, shall admit this as the prime cause of the origin and foundation of the world, will be in the truth."—Representative Men, Lecture II.

—contd. on page 214

President McKay in Ireland

THE Irish Saints were indeed blessed and thankful that President McKay visited their island home on August 8th and 9th. This was an event of history; the first time that a president of the Church has visited Ireland while acting in that capacity. This trip to the land of the Irish was made possible by the recent trip that President McKay had been making to dedicate temple sites in Switzerland and England.

With enthusiasm the Saints received the news of his impending visit, the news arriving just a few days before the conference was to be held. To many it was impossible that President of the Church could really be coming to their land: it was like a pleasant dream that many feared would soon end. Both missionaries and saints made happy plans to welcome President McKay, his wife, President A. Hamer Reiser, his wife, and Dr. Llewelyn McKay, one of President McKay's sons. By plane they arrived in Dublin on Saturday, August 8th and travelled to Belfast where the conference was to be held.

A baptismal service was held the same evening with President Reiser, Sister Reiser, and Dr. McKay in attendance. A beautiful spirit prevailed and President Reiser offered some beautiful thoughts about the Holy Ghost being a gentle thing that can be cultivated by gentle persuasion.

Early Sunday morning a missionary meeting was held with all of the visiting authorities in attendance, at which time instruction was received from President McKay and President Reiser, and testimonies were borne. In the Priesthood session of conference, President McKay remarked on Ephesians 4:11-14, the scripture that states the officers of the Church are for the perfecting of the saints till we come to "the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." President McKay suggested that we drop the extra phrases in that passage to get a clearer understanding of what it means, thus: the officers of the church are given for the perfecting of the saints "until we all come unto a perfect man unto the fulness of the stature of the Son of God." Through the church we should strive to be a perfect man as Christ, was the inference.

All five visitors spoke in the afternoon sessions, each giving sound words of counsel and inspiration. President McKay's remarks were based on the story of Helen Keller to show appreciation to God. She was born deaf and blind, but she appreciated what she did have, used the abilities she did possess, and thus became a saviour to thousands with similar handicaps as her own. The moral of the story: do we appreciate what God has given us? He has given us everything from sight and hearing to the privilege of worshipping Him in truth and righteousness.

Through the visit of the prophet, the testimonies of many have been strengthened, the interest of investigators deepened, and gratefulness to God increased. Many are the blessings that the Almighty has poured out upon the heads of righteous saints, and the saints of Ireland feel that this visit of President McKay's has been one of the greatest to them.

Elder B. Keith Christensen
District President, Irish District.

Tribute to James Foggo

A FEW months ago a communication came from President David O. McKay saying Mr. James Foggo of Liverpool had died. He desired that special mention might be made in the pages of the MILLENNIAL STAR of the passing of this man. Mr. James Foggo printed the MILLENNIAL STAR for many years in the city of Liverpool. Therefore, we feel it fitting and appropriate to pay special tribute to his work.

When Mr. Foggo printed the STAR, the publication was a weekly, and during that time, the STAR was composed, published, and mailed to its subscribers with never a failure. For thirty-seven years this man was responsible for the printing of the STAR.

James Foggo was a Christmas present to his parents in 1872. His parents moved from Edinburgh to Liverpool some years before his birth. He inherited all the fine characteristics of his good Scottish parents, and his early life was shaped by their fine home influence. He was taught reverence for God, and to be industrious, honest, trustworthy, and reliable.

After a number of years' work in some of the large printing establishments of Liverpool, Mr. Foggos became proficient at his trade. He came into the employ of the MILLENNIAL STAR office on May 25th, 1900.

President McKay said of him twenty-three years ago, "Promptly, regularly, energetically, he attends to the duties of his office, his guiding motive being today what it has been throughout his years of service, viz., the success of the cause in which he is identified. In order to achieve this, he does not hesitate to return to his duties after his evening meal, and continue work until bed-time and after. With a task before him, his is not the question, 'Is it long and tedious?' but 'How can I best do it efficiently?'"

Faithful, unselfish, and unswerving attention to duty, his sterling, upright character have won the appreciation and admiration of all who have known him.

"Who does his task from day to day,
And meets whatever comes his way.
Believing God has willed it so,
Has found true greatness here below.

For great and low there's but one test;
'Tis that each one shall do his best.
Who works with all the strength he can,
Shall never die in debt to man."

Millennial Star, Vol. 92, p. 390.

At this time we, the present editors of the MILLENNIAL STAR, wish to pay tribute in the pages of the STAR to this valiant soul who recently passed away in death. For his great service to the MILLENNIAL STAR we are sincerely grateful. Many before us knew him, and loved him. For those of us of the present day, he forms part of a rich heritage of the past.

Elder Willis H. Brimhall

MODERN RELIGIOUS ORGANISATIONS IN RELATION TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

"...REPENT, AND BE BAPTIZED EVERY
ONE OF YOU IN THE NAME OF
JESUS CHRIST FOR THE REMISSION
OF SINS, AND YE SHALL RECEIVE
THE GIFT OF THE HOLY GHOST.

FOR THE PROMISE IS UNTO YOU,
AND TO YOUR CHILDREN, AND TO ALL
THAT ARE AFAR OFF, EVEN
AS MANY AS THE LORD OUR GOD
SHALL CALL."

ACTS 2:38-39

REFORME

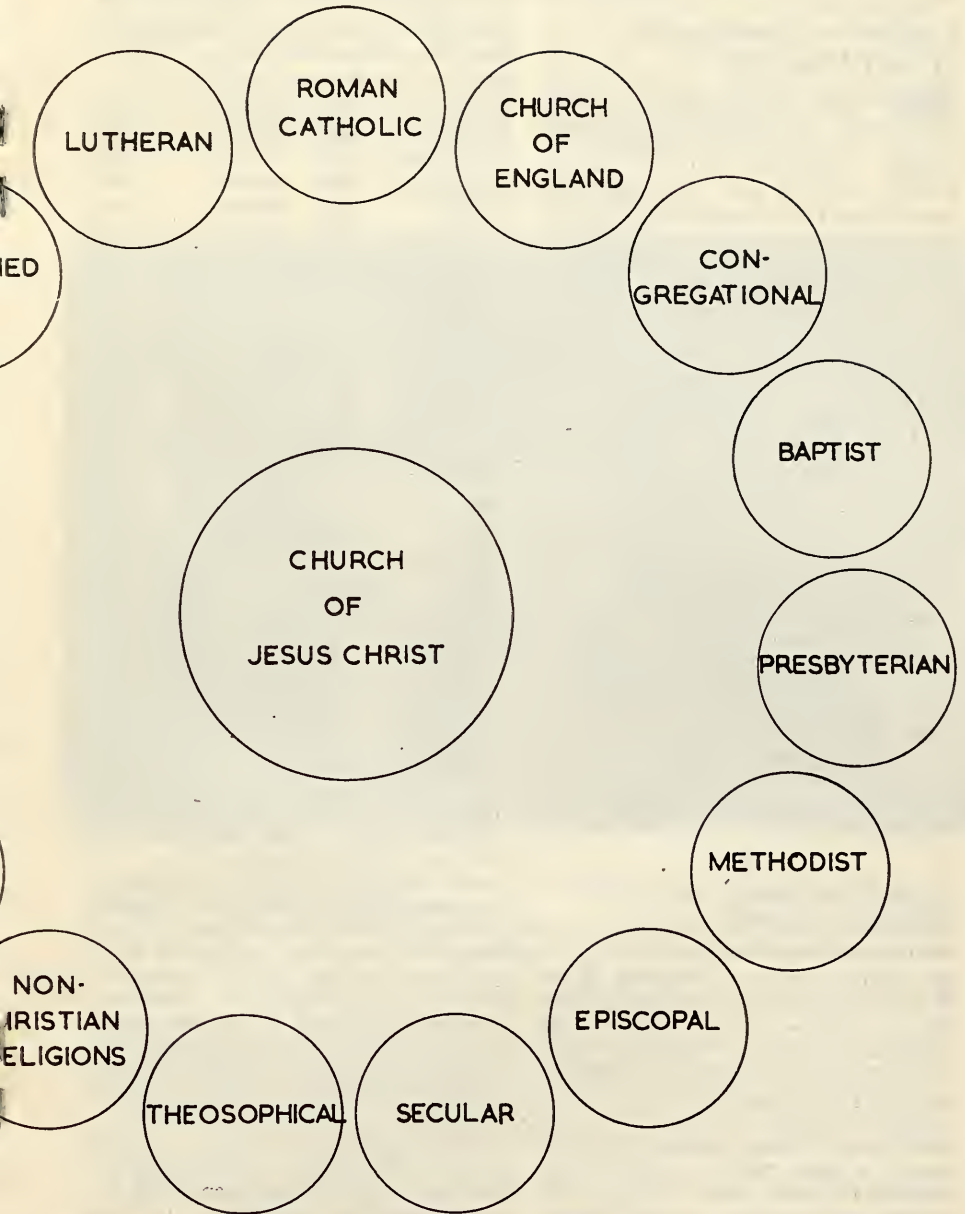
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RELIEF SOCIETY

A WORD TO SECRETARIES

By Sister Lilian Clark

We would like to speak this month to the recorders of the Relief Society, the secretaries, for you are important. Without you the Relief Society would be lost. The Lord has told us that records are important, and so as secretaries, you have an especially important responsibility to discharge.

Recording the events of the Society, its history, keeping minutes, getting reports in—all these are the duty of the secretary, and they are vital to the life and progress of the Relief Society in every branch throughout the Mission. You, as secretary, must work so closely to the President that your work is interesting and faith-promoting. Do not forget, above all else, that you need the help of your Father in heaven in doing the job you have been called to by the servants of the Lord. Pray always, and you will find that your job will be easy.

Do not forget, also, that it is important to get your reports in on time, because if one report is late, the whole Mission is held back while we wait for it. You are doing a fine job, and we commend you for it. We like to have suggestions from you, and anything you do we would enjoy hearing about—your parties, outings, recognition of oldest members, etc.

* * *

RELIEF SOCIETIES HAVE HISTORIC RECORD

By Lilian Clark, Secretary

IN reading through a "History of the Relief Society in the British Mission," I came across some figures that might interest you. I found that some of our Branch Relief Societies were organised a good many years ago, and I thought it might be of use to you to know when these organisations took place. A good number of them were instituted when Elder Charles W. Penrose was presiding over the Mission,

but three of them were functioning long before the turn of the century. Here are the dates as recorded:

Lambeth .. 1877	Halifax .. 1907
Lowestoft .. 1883	Derby 1910
Nottingham 1896	Glasgow .. 1910
Middlesboro 1901	Airdrie .. 1910
Oldham .. 1902	Bristol .. 1910
Handsworth 1902	Hucknall .. 1912
Leicester .. 1904	Batley .. 1913
Norwich .. 1904	Leeds 1915
Bradford .. 1904	Eastwood .. 1917
Sunderland 1905	Doncaster .. 1918
London .. 1905	Cheltenham 1919
Sheffield .. 1907	Rawmarsh .. 1922
Dublin .. 1907	Varteg .. 1922
Hyde 1907	Aberdeen .. 1923
W. Hartlepool 1907	Sparkbrook 1925
Liverpool .. 1907	

As you see, all of them have been organised for more than twenty-five years.

Many changes have taken place, two wars have been fought, but still this great organisation has carried on, sometimes in the face of great difficulties. The sisters have worked hard. They have spent many hours in visiting, cheering the downhearted, encouraging those who are in trouble, and helping the needy. They have provided many meals for those who were hungry.

Members have come and gone, but the work of each remains with us. All have contributed to this organisation and have given to each of us added testimony to the truthfulness of this work. We should feel indebted to those early members who had the courage to give us the foundation we now have. Our greatest source of strength should be in the love and the unity that exist in the heart of every Relief Society member. Remember, "In unity there is strength."

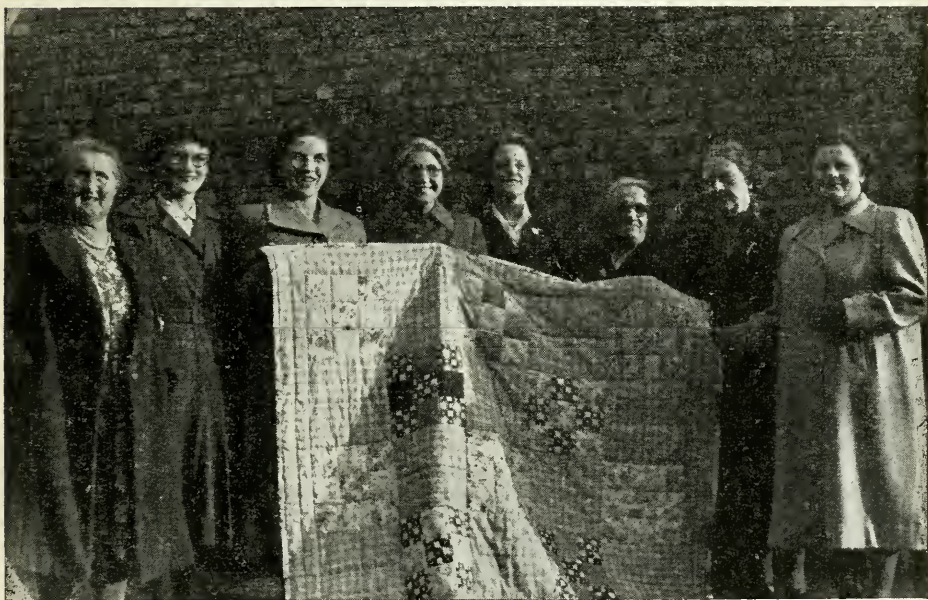
If we have that unity, the Relief Society will fulfill its twofold purpose: Our knowledge of the gospel will increase, and the opportunities to serve

will bring us the joy and happiness that comes to those who have the privilege to serve. For myself, I think the sweetest hours I have ever spent have been in Relief Society testimony meetings. It is a blessing and a privilege to work with you.

I hope you will always treasure the hours you spend in the Lord's work through the Relief Society, remember-

ing at all times the words that Nephi spoke to his father, as found in the third chapter of first Nephi:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."



One of our Relief Society groups who displays one of the quilts made in the Hyde Branch, Manchester District.

The quilt is made from pieces of material sewed and arranged together in their interesting pattern. This is a suggestion for the use of odd pieces of good material.

Sister Loveland, of Utah, assisted these women in the project. Many happy hours were spent together.

The Relief Society sisters pictured here are: (left to right) Sisters Grimshaw, Loveland, Jackson, Boothroyd, Woodruff (President), Townsend, Alsop, and Page. Sisters Beverley and Heginbottom were present when the picture was taken.

The officers of this branch Relief Society are: President, Sister Woodruff; 1st Counsellor, Sister Townend; 2nd Counsellor, Sister Jackson; Secretary, Sister Alsop.

Many quilts and similar projects have been made in other branches throughout the mission. We would be happy to learn of them.

BRANCH TEACHING LESSON

September, 1953

Article 7: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

SPIRITUAL GIFTS

The existence of spiritual gifts is one of the essential characteristics of the true Church of Christ. Where they are not, the Priesthood of God does not function.

Moroni, standing upon the threshold of the grave, bore this solemn testimony to all the world: "And I would exhort you, my beloved brethren, that ye remember that He is the same yesterday, today, forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men." (Moroni 10:19.) He further declared, "And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.) These are the gifts enumerated: (1) miracles, (2) the gift of healing, (5) visions and dreams, (6) the gift of prophecy, (7) revelation, (8) the gift of the Holy Ghost by which men may know that Jesus is the Son of God, (9) scriptures declare that eternal life is the greatest gift of God to man.

Moroni in his address to unbelievers declared, "And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues; Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them." (Mormon 9:7-8.)

When the Saviour commissioned His disciples to go into all the world and preach the gospel to every creature, He said: "He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark 16:16-18.)

No people of any previous dispensation have received more comforting assurances of the gifts of the Spirit than those enjoyed by the Latter-day Saints, in the day in which we live. A remarkable manifestation of healing was given July 22nd, 1939, in Nauvoo. **Life of Heber C. Kimball**, pages 273, 274.

HOME STUDY PROGRAMME

LESSON V — Governed by Law

Questions:

1. Why are laws given to us?
2. In what respect is the gospel a law to us?
3. Name some the requirements of the gospel.
4. Upon what does our reward depend?
5. Why should we strive to inherit the celestial kingdom.
6. Read a quotation that deals with this subject.

Discussion:

All mankind, both in this world and in the worlds to come, must be subject to law and regulation. The Lord has declared that "all kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified." This is just as true of the kingdom—or government—of man as it is of any other kingdom.

Government is instituted for the benefit of man. Where there is no government anarchy and chaos inevitably rule. A despotic government is better than no government at all, although it is verily true, that when the wicked rule the people mourn.

The entire universe is governed by law. Divine authority is manifest in the heavens. The perfect order by which the stars move in their times and seasons proclaims the majesty and power of the Almighty. Speaking of the heavenly bodies as they give their light and move in their orbits, the Lord has said:

Unto what shall I liken these kingdoms that ye may understand?

Behold, all these are kingdoms, and any man who hath seen any or the

least of these hath seen God moving in his majesty and power. D. & C. 88: 46-47.

And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons;

And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets.

And they give light to each other in their times and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years—all those are one year with God, but not with man.

Divine authority is manifest in all the laws by which this earth is governed. We are wont to speak of this authority as that of the "laws of nature." The laws of nature are simply the laws of God. These laws are immutable because they are divine. It is impossible for a man to escape the observance of divine law. He may rebel against the keeping of one law, but in the violation of it he comes face to face with some other law which he is forced to obey. Thus he discovers that in the violation of law he is not justified.

Of all our Father's creations man stands out practically alone as rebellious against divine authority and commandment. For this reason an ancient prophet declared:

O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth.

For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God.—Helaman 12:7-8.

Notwithstanding the rebellious nature of most men, it is the purpose of the Lord to make them as happy as he can

in accordance with divine law. There have come to us in the revelations from the Lord two very important truths concerning the purpose of existence.

First: From a revelation to Moses we have learned that the great work of the Lord is to populate many earths with his children. All men will, of course, be rewarded according to their works, and hence it is necessary that various kinds of earths be provided as the permanent and immortal dwelling places of the offspring of God.

Second: The second great truth was proclaimed by Lehi to his son Jacob, wherein he said:

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that man might be; and men are, that they might have joy.

And the Messiah cometh in the fullness of time, that he may redeem the children of men from the fall. 2 Nephi 2:24-26.

President John Taylor, speaking of the final destiny of the inhabitants of this earth has said that in order to obtain the celestial kingdom a man must abide in the fullness of the celestial law; others will have to go elsewhere. Following are some of his words:

As eternal beings we all have to stand before him to be judged; and he has provided different degrees of glory—the celestial, the terrestrial, and the telestial glories—which are provided according to certain unchangeable laws which cannot be controverted.

For those who are ready to listen to him and be brought under the influence of the Spirit of God and be led by the principles of revelation and the light of heaven, and who are willing to yield obedience to his commands at all times and carry out his purposes upon the earth, and who are willing to abide a celestial law, he has prepared for them a celestial glory, that they may be with him for ever and ever.

And what about the others? They are not prepared to go there any more than lead is prepared to stand the same test as gold or silver; and there they

cannot go. And there is a great gulf between them. But he will do with them just as well he can. A great many of these people in the world, thousands and hundreds of millions of them, will be a great deal better off through the interpositions of the Almighty than they have any idea of. But they cannot enter into the celestial kingdom of God; where God and Christ are they cannot come.

In keeping with the great work and glory of the Father, he will bring to pass the immortality and eternal life of man. Moreover, since the purpose of life is that man may have joy, the Father will give to all just as many blessings as it is possible for him to give according to their works. Only the righteous who are willing to abide in the covenants of the celestial kingdom will inherit the celestial glory and have the privilege of dwelling in the presence of God the Father and His Son Jesus Christ. Yet it is the purpose of the Father to bless all the rest of his children and after they have paid the price in suffering for their transgressions, he will make them as happy as it is possible for them to be according to the law which they were willing to obey. There will be law and order in each of the kingdoms, telestial, terrestrial and celestial. Government will prevail even in the telestial, and it will be the government of God. By the time men have paid the price of the transgressions through the things which they will suffer, and have received the resurrection, they will perhaps have advanced far enough in the scale of intelligence to comprehend the importance of obedience to law. We may expect that the laws of God will be enforced, notwithstanding men have their agency, and it is reasonable to believe that they will have learned the lesson of obedience even in the lower kingdoms which are provided for them by the time they are assigned to their immortal and permanent stations.

References:

We try to avoid law. Helaman 12:4 and 6.

The Lord's plan for us. Moses 2:39.

—contd. from page 197

by little ones, and I believe that this is true with respect to people who fall away from the truth.

Seeds are sown, seeds of doubt, disbelief, distrust, disrespect. These seeds are watered; they are nurtured, and finally they become fully developed until they produce their evil fruit.

Who sows these seeds of doubt and distrust? They are sown in many ways. I might mention a few.

I have heard of a man who claims to be a very good Latter-day Saint. He claims that he loves the Church, but he also loves the world, and he lives as close as he possibly can to the line of disobedience without actually violating the letter of the law. He does not realise that he must avoid even the very appearance of evil. He does not realise, possibly, that by living as close to the line of disobedience as he can, he sows seeds of doubt and distrust in the minds of others.

There are those who live in open rebellion against the word of God and violate the commandments continuously and intentionally, and of course, they always leave doubt in the minds of others, with some disrespect for themselves.

And then there are the seeds that are sown by some of our teachers and preachers within our own organisation, who like to advance some new doctrine, or some new interpretation, or some speculative theory, or advance something that is sensational, because to advance the sensational seems to feed their ego inasmuch as they become the centre of a discussion.

Most of our preachers and teachers are wonderful. They teach the truth; they bring about conversions in the minds and hearts of those who listen to them. But there are these few teachers who sow seeds of doubt by speculative and unsound doctrines, and as they do so they "soften up," to use the army expression, some of their hearers who might later be taken over by the apostate teachers who come among them.

It is my full belief that whenever

any of us accepts a position of any description in the Church, we accept along with it the responsibility of that office, whatsoever it may be. I believe that if a person accepts a position as a teacher in one of our organisations, or if he accepts the responsibility of preaching from the pulpit, such person accepts the responsibility which goes with that call. He becomes a representative of the Church in that position. Every teacher and every preacher therefore is duty-bound, upon accepting such a call to represent the official views and doctrines of the Church, and to teach those official doctrines in his class or from the pulpit, with the one thought in mind that conversion is to come about in the hearts of those who listen to him. I do not believe that conversion to the truth comes through the teaching of half-truths or untruths.

Our classrooms and our assembly rooms have been built at great expense with only one thought in mind, and that is that in them we may teach the truth so that we may convert those who come there, so that they in turn will live the gospel and work out their salvation in the earth.

I do not believe that the classrooms or the pulpits of our Church are for laboratory purposes in which to experiment with new doctrines and speculative notions. They are exclusively for the use of those who are willing to convert men and women and boys and girls to the truth.

There is only one man in all the world who has the right to introduce a new doctrine to this Church, and that man is the President of the Church. So teachers, until you become the President of the Church, will you be willing to content yourselves with the present officially accepted doctrines of the Church?

I do not believe that we can escape the responsibility of starting someone off on the wrong way if we teach wrong principles. I do not believe that any of us can afford to take that responsibility.

I do not believe, therefore, that we can bring into our classes or our sermons views and doctrines which are

not accepted and officially advocated by the Church.

I do not believe that any teacher in any organisation has the right to discard the prescribed lesson course and substitute in its place magazine articles, philosophical discussions, lectures, or any other extraneous matter.

I do not believe that we can bring into our classrooms or sermons the philosophies and doctrines of uninspired men of the world, no matter how well educated they may be, and present them as accepted truth.

I do not believe we should accept every theory advanced by men of science as though it were true. These men change their minds much too often for that.

I do not believe we should bring into our classes and sermons the doctrines of other churches and teach them as accepted truth.

I do not believe we should teach the doctrines of the British-Israel or similar organisations, sensational though they may be, presenting them to our people as though they were true.

I do not believe we should give time in our classes to discussions of the alleged interpretations of the measurements of the Great Pyramid of Egypt, fantastic and unreliable as they so often are.

I do not believe we should accept the current views that the lost ten tribes have been found in the northern nations of Europe, or that they have been named, indexed, and classified.

I do not believe that we can accept the peculiar notion that the mythical Odin of the North was in reality the Saviour of the world performing his work among the northern nations of Europe or the ten tribes.

I do not believe we should give credence to the highly speculative theories about Book of Mormon geography.

I do not believe that there were two Hill Cumorahs, one in Central America and the other one up in New York, for the convenience of the Prophet Joseph Smith, so that the poor boy would not have to walk clear to Central America

to get the gold plates.

I do not believe we can be good Latter-day Saints and question the integrity of Joseph Smith.

I do not believe we can be good Latter-day Saints and question the testimony of the eleven witnesses of the Book of Mormon.

I do not believe you have a testimony of the truth if you question the accuracy of the translation of the Book of Mormon.

I do not believe you have the facts or are being honest with yourself if you question the Manifesto as it appears in the Doctrine and Covenants.

I do not believe we should try to establish our personal fads as Church doctrine. I do not believe my eternal salvation will be affected in any way if I eat white bread or white sugar. I do not believe the doctrines of the Church are in any way involved in whether my whole wheat is stone-ground or steel-cut.

I do not believe we can be good Christians, regardless of the denomination, if we refuse to believe that Jesus Christ died on the cross. I do not believe anyone can be a good Christian, regardless of denomination, if he questions the reality of the literal, physical resurrection of Jesus Christ on the third day after His crucifixion.

I do not believe we can be good Christians of any denomination and reject the Old Testament. I do not believe we can be good Christians of any denomination and reject the epistles of the New Testament.

I do not believe we can be good Latter-day Saints, or that we are loyal to this Church, if we accepted alleged revelations of men and women who claim to have received them from the membership of the Church when we know that Lord designates the President of the Church as the only one on earth to whom He will reveal His mind for the Church at large.

I do not believe that we can be good Latter-day Saints or good Christians of any denomination and accept the teachings of some that death was a mistake, that it can be avoided, and

that we can achieve immortality without passing through death, just by following the teachings of some false prophet.

I do not believe that we can ignore the teachings of the Saviour when He said:

“. . . there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been.

“For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.” (3 Nephi 11:28-29.)

On the other hand, I do believe most positively that if we bring false teachings into our classes or sermons we do our people a great disservice, for we confuse their minds, we make them doubt the truth when it is given to them, and we “soften them up” for the attacks of apostate teachers who come among them.

I do believe positively that whenever we teach any speculative notion or try to unravel any mystery, or advance any doctrine not accepted by the Church, we contribute to the spiritual delinquency of those whom we influence.

I do believe that whenever we by our acts or our teachings reflect discredit upon the Church or its doctrines, we contribute to the spiritual delinquency of those about us.

I do believe that God will hold us accountable for every act and word by which we contribute to the spiritual delinquency of other people.

I do believe that the President of the Church is in very deed the mouthpiece of God on earth, the prophet, seer, and revelator of the Lord, and that he and

he alone has the right and power to give to the Church any new doctrines or new interpretations of existing doctrines.

I do believe that Jesus Christ is the Son of the Eternal God, Creator of heaven and earth, that He died on the cross and was resurrected the third day, literally and physically.

I do believe positively that as we all die, even so, through the power of Jesus the resurrected Christ, we, too, will literally and physically be resurrected.

I do believe that the revealed doctrines and teachings of the Christ will save us without any additions by unauthorized persons.

I do believe that the Lord has given to the Latter-day Saints a fair amount of intelligence. I do believe that He expects us to use that intelligence in studying His revealed word and following His prophets here on earth, so that we will not be tossed about by every wind of doctrine.

I do believe that He expects our teachers and preachers to use the common sense He has given them to teach the simple truth which saves, rather than the speculations and theories of men, which only confuse the mind and lead some of our people right out of the Church.

I do believe that by proper teaching of the revealed truth we can convert ourselves and our children and all others who are willing to listen to us.

I do believe that people are converted to the truth only by the truth and not through the teaching of half-truths and untruths.

I do believe that only in loyally teaching and living the true principles of the gospel can we fulfil the responsibility which God has given us, and this is my testimony in the name of Jesus Christ. Amen.

“. . . as the Saints spread upon the face of the land, consecrating and dedicating it to the kingdom of God, so will the erecting of temples keep pace with the people . . .”

H.W.N.

Millennial Star, Vol. 39, p. 75, 1877

Very similar to this, is that utterance of Joseph Smith's giving the origin and purpose of the Gospel. (See paragraph "Path to Perfection"; also "The Book of Abraham" 3:22-26.) But Joseph did not get his philosophy from Plato, he had it directly from God, the source of Plato's inspiration. There is no plagiarism in this semi-paralleling of a sublime thought.

"Truth is truth, where'er 'tis found,
On Christian or on heathen ground."
And whether uttered by an ancient sage or by a modern seer, it is worthy of all acceptance. I have mentioned Emerson. Here is a sample of that great writer's wisdom:

"Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. While he sits on the cushion of advantage he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood, he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. Blame is safer than praise. I hate to be defended in a newspaper. As long as all that is said is said against me, I feel a certain assurance of success, but as soon as honeyed words of praise are spoken for me I feel as one that lies unprotected before his enemies. In general, every evil to which we do not succumb, is a benefactor."

"The history of persecution is a history of endeavours to cheat nature, to make water run up hill, to twist a rope of sand. The martyr cannot be dishonoured. Every lash inflicted is a tongue of flame; every poison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work vain. It is the whipper who is whipped and the

triant who is undone.

"Such, also, is the natural history of calamity. The changes which break up at short intervals the prosperity of men, are advertisements of a nature whose law is growth.

"And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius; for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to the growth of character. It permits or constrains the formation of new acquaintances and the reception of new influences that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banyan of the forest, yielding shade and fruit to wide neighbourhoods of men."—Essay III, Compensation.

Poetry and philosophy appeal to some when the Gospel in its fulness might offend; "the meat of the word" being too strong for them. The plain blunt message of the man of God, who comes proclaiming, "Thus saith the Lord," antagonises many. They turn from it; but will listen to the philosopher, with his clear delightful reasoning, or to the poet, with his apt and appealing illustrations. All kinds of teachers go before the prophet, preparing his way, or come after him, confirming his testimony. And the sum of it all will be the betterment and eventual salvation of the race.

—contd. from page 199

testifies, "Christ is risen, and we are partakers of his glory." That means, my dear fellow worker, that if you have lost your father, or mother, that he or she is still alive. The gleam and brightness of the eye was glazed. The nerves were unresponsive. The body was a mere house of clay, once inhabited by a living being, but that being, that personality still persists, still lives and is responsive. Since Christ rose from the dead and lived after that death and preached to spirits that were in prison who were alive when the ark was preparing in the days of Noah, your loved ones also live beyond in an environment to which you and I are unresponsive, but which is real. Is not that a comforting thought?

If your mothers laid away a loved one, a baby, a young daughter or son, did you feel that that was the end? Well, be assured on this sacred occasion that death is not the end. Death silenced the little child. He could not speak. He could not respond to your love, but he is living! He lives today in the spirit world! This is the declaration of the Church of Jesus Christ, because the Church itself is founded upon the eternal principle of the immortality of man. Christ Himself, who died on the cross 1800 years before He appeared to Joseph Smith, arose from the dead and showed Himself to the Twelve and to others. If Jesus Christ, who lived as a mortal man about 33 years, lived after death, and appeared in this dispensation, then we may have the assurance that each person in this life also will live in an environment to which we are unresponsive here, but in which departed spirits will live and move and have their being.

What glorious principles the House of God proclaims! We hope to see it stand within a few feet of where we are worshipping today. Some of these magnificent trees will be transplanted, not destroyed, so that thousands and tens of thousands who pass here will see the towering edifice and the beautiful landscape, and they will say, "There is the Mormon temple." We hope it

will connote in their minds the thought that they, too, are immortal, that they have the obligation to their Maker to live righteously so that they may enter into His presence, after fulfilling their day of existence—day—that's all it is comparatively on this earthly planet.

God bless them and bless all of us that we may dedicate ourselves on this occasion to two things. Note them: first, to live so that we may develop as nearly as possible a Christ-like character, as He is our ideal of the one perfect man who ever trod the earth; and second, to devote ourselves to the service and salvation of our fellow men.

Are you willing as individuals thus to devote yourselves? Are you willing, as representing all the members of the Church in Europe, so to dedicate yourselves? I am telling you that these are the two great objectives of life. Nothing else counts. He was right, partly so at least, who wrote these lines:

Supposing today were your last day on earth,

The last mile of the journey you trod,
After all of your effort, how much are you worth?

How much can you take home to God?

Don't count as possessions your silver and gold.

Tomorrow you leave these behind,
And all that is yours to have and to hold,

The service you have rendered mankind.

Now as I have said, that is not all. Equally important is the first I named—your character. You will take that back home.

You have your talents and you must develop them. So let us dedicate ourselves today as we dedicate these attractive surroundings, first, to the development of a character that will approach the ideal, the sublimity, the perfectness of Christ; and second, to the service of our fellow men.

God help us so to do, I humbly pray in the name of Jesus Christ. Amen.

BRITISH MISSION STATISTICS

ARRIVALS

July 15th
 Sister Hilda Wallace From South Africa Assigned to Scotland

APPOINTMENTS

Elder George G. Erskine was appointed president of the Scottish District, August 21st, 1953.

TRANSFERS

Name	From	To	Date
Elder Charles Henry Barndt	Norwich	London	July 9th
Sister Ann Elizabeth Kirk	Norwich	Newcastle	July 14th
Sister Irene P. Seal	Newcastle	Scotland	July 14th
Elder Charles F. Perrett	Liverpool	London	August 1st
Elder Henry C. Litster	London	Liverpool	August 1st

RELEASES

Date	Name	Districts of Service
August 13th	Elder Ralph Steiner	Birmingham, Wales
August 15th	Elder Richard Wilford Heninger*	Hull
August 20th	Elder Bryant Louis Stringham**	Birmingham, travelling elder
August 20th	Elder Donald V. Steele*	Norwich, Wales

**Served as district president and second counsellor, British Mission Presidency.
 *Served as district president.

BAPTISMS

IRISH DISTRICT

July 18th
 Charles Edward Wilson of Belfast
 Evelyn Wilson of Belfast
 Sarah Jane Cochrane of Belfast
 August 1st
 John Holden of Belfast
 Matilda Holden of Belfast
 Joyce Olive Stewart of Belfast
 Mary Elizabeth Weir of Belfast

LEEDS DISTRICT

July 18th
 Susan Angela Worth of Leeds
 July 12th
 Edward Keith Wigglesworth of Leeds
 Stephen John Wigglesworth of Leeds
 July 5th
 Brian Whitehead of Bradford
 Charles Henry Cox of Dewsbury
 Irene Lillian Mary Cox of Dewsbury

LIVERPOOL DISTRICT

July 11th
 Geoffrey Julian Nugent of Liverpool
 Sophia Lewicki of Southport
 July 18th
 Margaret Victoria Scott of Preston

Violet Cross of Preston

July 11th
 Esther Ann Lee of Liverpool
LONDON DISTRICT
 June 27th
 Squire Oliver Tuohy of Brighton
 Jean Eileen Wickson Tuohy of Brighton
 July 3rd
 Christie Jane DeVault of South London

MANCHESTER DISTRICT

July 31st
 Peter Robert Kennett of Wythenshawe
 Catherine Brownrigg of Wythenshawe
 Edna Hargreaves of Wythenshawe
 Eleanore Winter of Wythenshawe
 John Winter of Wythenshawe
 Edward Bardsley of Stockport

NOTTINGHAM DISTRICT

July 19th
 Barrie Stevens of Hucknall
 Donald Rex Bland of Nottingham
 Eileen Margaret Bland of Nottingham

SCOTTISH DISTRICT

August 2nd
 Gordon Gray Cumming of Glasgow
 Vincent Anderson Harvey of Glasgow

Home Sunday School Lessons

OCTOBER

Adults—DISTINGUISHING BELIEFS AND PRACTICES OF THE L.D.S. CHURCH

Lesson X—Eternal Contest between Right and Wrong

Discuss: 1. "An opposition in all things." It is because of this eternal "opposition" that man is able to choose, thus doing good or evil. Read Book of Mormon, 2 Nephi 2, 11, 13, 15-16.

2. Man is on earth under a plan provided by God, the Father of spirits of men. This plan is for the good and welfare of man.

3. Is there a personal devil?

4. "All evil done by man is voluntary." Read Pearl of Great Price, Moses 4:1-4 as well as references stated in lesson manual.

Lesson XI—Government of God Rejected

Theocratic government a republican government?

If the Kingdom of God (theocratic government) was established throughout the earth many practices now prevalent would be abolished. Discuss "They have transgressed the laws, changed the ordinances and broken the everlasting covenant."

Lesson XII—Zion Removed from a Sinful World

Look up all references to THE UNITED ORDER or Law of Enoch. A Zion on earth can be built only by the application of the laws of the Celestial Kingdom (D. & C. 105:5).

Equality in the life to come is promised the faithful; equality in life on earth is also promised if the way of the Lord is followed, "for if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things." See D. & C. 78:6, 104:15-17. Enoch and his city were taken from the earth and the world continued to ripen in iniquity until its inhabitants were overthrown by the great flood in the days of Noah.

Lesson XIII—Rule of Disobedience and Despotism

From this lesson we should realise how much we as a church and people must be guided by God if we are to prosper and be preserved. Under what conditions do nations prosper? Every family is a kingdom—a nation—a government within itself and the head of the family the judge—the governor. Patriarchal government was originally the sole government for all the inhabitants of the earth. (Discuss).

Juniors—LEADERS OF THE SCRIPTURES

Lesson X—Jeremiah, a Lowly Hero

Compare Jeremiah and Joseph Smith as youths—their call, and their work, their imprisonment.

Impress Question 11 at end of lesson.

Lesson XI—Daniel, The Courageous

It takes courage to serve God and live this great gospel. Daniel and his three friends are ideal examples of the value of high standard of living. In youth their ideals were set and fixed—no wine or strong drink, and only plain food to eat. (Chance here to talk on Word of Wisdom). It took undaunted courage to hold to these standards in a world where all others disregarded them.

Lesson XII—Daniel the Humble

Humility must be the leading thought in this lesson.

What an example Daniel's life can be to us all.

What rewards for courage and humility!

Courage to do right wins the favour of God and man.

Evil brings unhappiness.

Daniel dared to serve God. How does unselfish service effect our lives?

Remember humility and devotion are essential to the Kingdom of our Lord.

Lesson XIII—Esther the Loyal Queen

Discuss how we can be loyal to our religion, our country, friends, home and church.

What are the rewards of being loyal?

Chat on Twelfth Article of Faith.

The Programme

**DEDICATION OF TEMPLE SITE, NEWCHAPEL, SURREY,
AUGUST 10th, 1953**

Opening Prayer: James R. Cunningham, 1st counsellor, British Mission.

Song: Come, Come Ye Saints.

Speaker: President A. Hamer Reiser of the British Mission.

Speakers: President William F. Perschon.
President Samuel E. Bringhurst.

Solo: The Holy City. Sister Jean Parker.

Speakers: Elder Edward O. Anderson, Church Architect.
Elder Llewellyn McKay.

Choral number: "Ye Shall Dwell in the Land." South London Branch Chorus.

Speaker: President David O. McKay.

Dedicatory Prayer: President David O. McKay.

Song: "The Spirit of God Like a Fire."

Benediction: J. Glen McKellar, President of London District.
